Aristasia Treasure Trove

The Year, the Month and the Day Sunday, Mar 30 2008

The Aristasian Calendararistasia1:17 pm

Miss Alice Trent wrote:
The 28-day lunar month is a solar-year-in-miniature with four weeks (a week being one cycle of the seven Great Janyati) each representing a season – the Full- and Dark-moon weeks representing Summer and Winter respectively and the Crescent and Decrescent half-moon weeks representing Spring and Autumn respectively.

Miss Gillian asked:
Since the month is like a little year, would I be right in guessing that the day is also, with the morning as spring, afternoon as summer, evening as autumn and night as winter?

And am I also right in guessing that Easter and the direction East are related words?

Miss Alice Trent answered:
You are absolutely right, Miss Gillian. The day does correspond to the year in just the way you suggest, which is why Eostre was the goddess of Spring *and* dawn. As one would expect, midnight is the Winter solstice and noon the Summer solstice, while sunrise is the Spring equinox and sunset the Autumn equinox. Interestingly the "equinoxes" of the day only fall precisely into the cross-formation of the year (i.e. equidistant between the "solstices") on the year's own equinoxes.

"East" and "Easter" are related words as well as related concepts, as also are "Vesper" (evening) and "West".

Leave a Response »

The First Day Friday, Mar 21 2008

The Aristasian Calendararistasia9:51 am

Culverine the first (March 21st) is the first day of the New Year. Whether you call it New Year or Easter depends on how Filianic you are. It is, of course both.

Easter is one of the most fundamental names of Dea as bringer of Spring and Dawn. In Telluria the name derives directly from Teutonic Eostre (goddess of spring and dawn) who is the same as Greek Eos, Sanskrit Ushas, Semitic Ishtar/Esther. In the Hellenic and Indian traditions, Eos/Ushas was among the most important aspects of Dea worshipped before the masculinised pantheons came into being.

For Filianists Easter is the Resurrection of the Daughter. For Deanists the emphasis falls more on the creation of the world – the New Year being a microcosm of the Historical Cycle, and the Historical Cycle itself being a microcosm of the Day of Time – that is, the entire course of Cosmic Manifestation.

In either perspective Easter/New Year is a time of rebirth and revitalisation. As the resurrected Daughter walks over the barren earth, flowers grow at Her every step and the world becomes fruitful again.

Leave a Response »

The Last Day Tuesday, Mar 18 2008

The Aristasian Calendararistasia9:42 am

The last day of the year is the 28th of Moura (18th March). For Filianists this is the day of the Daughter's death. Non-Filianic Deanists usually regard it as the day of the "Inbreathing of Time" when the universe comes to an end and is breathed back into the Dark (i.e. unseen) Mother. As always this is primarily a matter of perspective rather than a "disagreement". Non-Filianic Deanists are normally happy to attend Filianic Services and *vice versa*.

After the last day comes the Hiatus. In the Tellurian Calendar this leap year it is March the 19th and 20th but in the Aristasian calendar it has no date, for the Hiatus is outside the year. It represents the Night of Time. During it Filianists veil all statues and pictures of Dea. Very traditional Aristasians reduce all activity to a minimum on Hiatus, and it is generally considered ill advised for anyone to begin any important project or activity at this time.

Also see:
The Last Day of the Year

Leave a Response »

The Calendar Thursday, Feb 21 2008

Aristasian Society and Culture and The Aristasian Calendararistasia5:20 pm

Moura, the current month, is the last in the Aristasian year. The Aristasian Perpetual Calendar will allow you to see all Aristasian dates for any year in relation to the Tellurian dates and to find all the Aristasian Festivals and Seasons.

This is the Westrenne Calendar, a five-month solar calendar of thirteen 28-day months. It is used in the five Westrenne Provinces, including Novaria, in much of West Arcadia and in a few parts of far-West "Amazonia".

In most parts of the East that are in regular communication with the West, the Westrenne Calendar is used for secular purposes, since it is universally known and very uncomplicated in comparison with some Estrenne calendar systems.

In the West and some near parts of the East it is both the Sacred and the secular Calendar, and that is its status in Aristasia-in-Telluria (although we also tend to use the Tellurian Calendar as a secular Calendar, at least for purposes of cross-reference).

The resemblance of the Aristasian devotional Calendar to the Christian Calendar has been observed, particularly in the festivals of Eastre and Nativity and its stress on the solstices, equinoxes and cross-quarter days. In fact this Calendar is the natural one for Europe because of the divinely-ordained symbolism of its climate and seasons, as it is for the Aristasian West. Even in Telluria it is much older than Christianity.

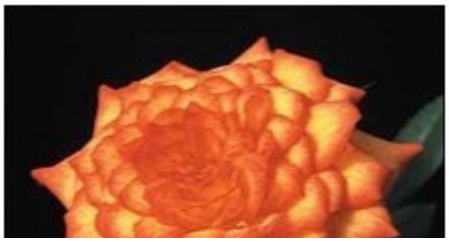
Also see the Calendar article in the Encyclopaedia Aristasiana.

Leave a Response »

Rosa Mundi Friday, Jun 22 2007

Devotion and Religion in Aristasia and Symbolism for Aristasians and The Aristasian Calendararistasia7:43 pm

Rosa Mundi, the Festival of the Rose of the World, begins the magical Season of Fire and Rose. The season is not of a fixed duration, but is generally held to be between Rosa Mundi and the end of the month of Rosea (*vide* the Aristasian Calendar).



During this season it is a custom to place a single rose on shrines and before statues and pictures of the Mother.

"Ring of Fire" Rose

Last year at the Rosa Mundi service, Lhi Raya Chancandre Aquitaine spoke about the Midsummer Solstice as the Southern Gate of Heaven, and told how its symbol is the lark, which ascends vertically from the ground into the clear blue sky, even as the soul may ascend toward Dea.

She also told us the old saying that "the veil between the worlds is thinner at this time", for midsummer is one of those times of the year when the subtle realms draw closer to the gross realms. That is why a play about the encounter of mortals with fairies was entitled *A Midsummer Night's Dream*.

We learned about the Rose as symbol of the Mother and also of Sai Sushuri, who is the Divine Love; and also the Rose as symbol of the world, whose many petals are the many different things of the world, and whose single heart, from which all petals grow, is Dea Herself, "from Whence all comes, to Whom all must return".

The service for Rosa Mundi will take place at The White Rose Room this Saturday: see The Blue Camellia Club for details

One Response »

Queen of the May Tuesday, May 1 2007

Aristasian Customs and Devotion and Religion in Aristasia and The Aristasian Calendararistasia3:03 pm

May Day is a traditional term for the feast of the Exaltation of the Queen of Heaven, and the crowning of the Queen of the May is a custom of the day, as is the raising and decorating of the maypole, which represents the Sacred Tree connecting Heaven with the lower world.

The Exaltation of the Queen of Heaven is the most glorious of the Daughter-Festivals: the culmination of the Daughter-half of the year that begins at Nativity. As Princess of the World, the Daughter governs all the cycles of life and nature; as Priestess of the World, She gives us Communion with Her Mother; as Queen of Heaven, She rules all the higher worlds and brings us to the Celestial Throne. The Paradise of the Daughter, or Jewelled Island, is the Heaven-World for those who, without attaining final liberation and still in the "individual" state, are taken into the pure and blessed haven of the Daughter's love.

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